THE COMPANION,

AND WEEKLY MISCELLANY.

BY EDWARD EASY, ESQ.

—"*A safe* COMPANION, *and an* EASY *Friend.*"—Pope.—

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THE PRICE OF THIS PAPER IS THREE DOLLARS PER ANNUM, PAYABLE HALF-YEARLY IN ADVANCE...NO PAPER WILL BE SENT OUT OF THE CITY, WITHOUT PREVIOUS PAYMENT, OR SURETY IN TOWN.

THE EASY CLUB

Pursue their leader's plan with steady *aim,*
And frankly *praise, nor without* scruple *blame.*

BY THE EASY CLUB.

IN the second number of the Companion Mr. Easy informed his readers, that he had a few friends from whom he expected assistance in the prosecution of the work he had undertaken: those friends formed a small society which has taken the name of the EASY CLUB, in compliment to their president; some of their characters are drawn by Mr. Easy in the paper abovementioned, and the public have generally fixed on particular persons to whom they have applied those characters, whether correctly or not, it is at present unnecessary and perhaps would be improper to explain. Mr. Easy having left this city for a few weeks, the Companion during his absence will be under the direction of the Easy Club; and from the circumstance of his having been in the habit of consulting with the members weekly on the subject matter of all essays and selections before publication; they have reason to believe that the general character of the paper will continue the same and correspond strictly with the plan laid down in the prospectus. At the meeting of the Club which took place since the departure of Mr. Easy the members elected Captain Frankly President *pro tem.* to preside during Mr. Easy's absence. The Club will thankfully receive and candidly examine all communications intended for the Companion, which they request may as heretofore be directed to Mr. Edward Easy; and in deciding on the merit of the different writers, they will not discourage the first efforts of genius by refusing to publish any essay on an interesting subject on account of a trifling inaccuracy of style, to which almost all authors are liable in their first attempts; as one great object contemplated in publishing the Companion was to encourage in young men of genius a habit of thinking and writing on all subjects which may afford instruction or rational entertainment.

The Easy Club particularly recommend to their young readers the essay in this day's Companion signed D. as containing some useful instruction on a subject peculiarly interesting to them—and they request their new correspondent Socio to continue to send them any essays of his friend D. which he may have in his possession, or any productions of his own pen, which they have no doubt will be equally acceptable to the public.

Mr. Easy,

I send you herewith a manuscript which came into my hands sometime ago; it was written at my instance and for my amusement and information. The original was so much blotted and defaced, that I resolved to transcribe it; you will perceive one paragraph left out, and another unfinished; the injury which the part of the paper on which they were written had sustained was so great, that I could collect from it only a few unconnected words. If, however, with that and its other faults you award it a place in "The Companion," while most of your correspondents appear to be reposing in the lap of indolence or in their summer retreats, it is entirely at your service.

SOCIO.

Tho' your incautious trust be oft betray'd,
Yet cease not still to give to merit aid,
And tho' a thousand you ungrateful find
Still foster genius with a gen'rous mind:
For ne'er should faithless friends make you unjust
Or look on modest merit with distrust.

BEING now far advanced in years, and by a fortunate concurrence of circumstances placed without the reach of many of the changes to which I, in the earlier part of my life have been and to which most young men in the course of theirs, must be liable, I retrospect with great interest the tract

over which I have passed, and am much amused with the various colours which it presents. In the first portion of this time the colours are the softest and mildest that can be conceived, placid and sweet as the first light of the morning, but this halcyon time was of short duration, lasting no longer than the particular guidance and superintendance of parental affection could be continued.

After this succeeds a space, which, though broadly marked, as the representative of the part of life between infancy and adolescence should be, has no high colouring; pleasures and pains, vexations and indulgencies have been so equally distributed, as that each removed the impression of the other, and the colours which would have corresponded with them have had the effect of nearly obliterating each other and have thus produced the duskiest hue which prevails to so great an extent.

The part of the time, corresponding with the next and most important portion of an unimportant life, is curiously checkered and striped; I can scarcely conceive how it was possible that I should have been so exceedingly ignorant of the world after having received as much or perhaps something more of preparation for it, than was given to most of the young men with whom I was acquainted. The time having arrived when my age warranted it, and circumstances required that I should enter into the busy scenes of a more active life; I was brought forward with every advantage which my friends could afford me, I was cheerfully aided by them but not directed. Left thus to my own management at the most dangerous time of life; with a sanguine calculation of success in whatever I undertook, with no inconsiderable opinion of my own capacity and penetration, and with unbounded confidence in the rectitude of others, for as I had not perceived any disposition in myself to deviate in my conduct from the cardinal virtues of honesty, justice and fidelity, I had no reason to suspect that others would do so; and therefore, whenever I found a smiling face and as I supposed an open heart, I rested and relied on such persons, not that it entered into my head to calculate that they were better than others who were serious and reserved; but they possest an accessible manner which appearing to be the only difference and that in their favour, I was induced to give them the preference, and to consider their professions as unequivocal proofs of their willingness to serve me.

A very short time sufficed to shew me my error, as the frequent detections which I made, from accidental developements of character and sometimes from disclosure of principles which I thought inconsistent with honour and liberality, when speaking confidentially of persons, who appeared to me to be situated with regard to the speakers similarly to myself; which led me to consider how such conduct could be justified, and with the most pungent and distressing sensation, did the conviction flash on my mind and most reluctantly did I admit the fact that there was a radical defect in the principles of some persons, who had before been considered by me as immaculate. But these few instances did not excite in me a general suspicion of mankind, I rather supposed that I had been unfortunate in meeting with the rare exceptions to a general rule, or that if there really were more, their number was so small that I should not again encounter any of that description; and the unremitted kindness and attachment to me, and the liberal and noble conduct to others, which was practiced by some of the persons, for whom I had formed a partiality, confirmed me in my opinion.

The short time passed in the sweet delusion, which induced me to think every body about me honest and faithful, is indicated in the map of my life, by little more than a point, which possesses a degree of brilliancy superior to any thing which had occurred before or to which I have at any subsequent period attained. To the various alterations of success and disappointment which followed, is to be attributed the mosaick like complexion of this part of my life. When every thing went smoothly on, and no violence was done to my principles, which I regarded as my most valuable part; I felt extremely happy, I became elated and fondly flattered myself that the chagrin which had most recently affected me would be the last, and that I would glide, pleasantly, gently and uninterruptedly through the rest of the journey of life. But sometimes when I was least prepared for it, and from a quarter often, where I deemed myself most secure, some untoward circumstance would obtrude itself on me, and all my bright prospects would vanish, and a gloomy distrust supervene, against which time only was for several years my remedy; until my good-fortune threw me under the observation of a friend to whom I feel myself most deeply indebted for the correct view of life which I received from him, and to whom I think it my duty to pay this poor tribute of gratitude at so remote a period, especially as it was never in my power to make ample acknowledgements and returns during his life for the innumerable benefits which he conferred on me; and if it had been, his liberality and delicacy were so refined that I could not have dared to evince my sense of obligation to him by any expression stronger or more marked than an affectionate attention.

At the time when I first became acquainted with this amiable gentleman, he was an old man, but retained the

full exercise of a vigorous and expanded mind, which was stored with much knowledge acquired both by study and keen discriminating observation. His extensive benevolence was exerted in so private and unostentatious a manner, and was known to so few, except the objects of his beneficence, who each thought himself the sole or peculiar subject of his benefactor's care; and being moreover generally of that obscure class, who if they had wished to spread the fame of his liberality, did not possess sufficient influence to extend it beyond their own humble and circumscribed little circles; he was thought by some who supposed they knew him well to be of a close disposition approaching to avarice; which impression he never attempted to remove, as it contributed to secure to him the luxury of doing unobserved charity.

His manners though not indiscriminately open, were easy and free as could be wished, to those in whom he saw qualities which recommended them, but he was little influenced by the soft, smiling and unembarrassed address, which is so generally captivating. By which of my qualities I attracted his notice, I know not, but am disposed to attribute his attention to me, to the existence of the strong claim which the inexperienced and unprotected have on a benevolent mind. He saw my unsuspicious nature taken advantage of by the illiberal, he observed the rapid formation of improper and injurious connections between plausible knavery and unsuspecting innocence, both which, as a matter of duty and inclination, he determined to arrest.

Having conducted himself in such a way for some time, as to cause me to be perfectly convinced of his good dispositions towards me; and on one occasion introducing the conversation in the most delicate manner, he congratulated me on the number of my *friends* and on the frequent acquisitions which I was still making: with which I was highly gratified and proceeded immediately to give him an account of myself and my friendships; and of the various instances in which I had been deceived by persons in whom I had reposed unlimited confidence; in fact I very soon confided to him the most secret sentiments of my soul; as in this case I felt more than my usual certainty that I was treading on firm ground; for I am sure that the strong expression of benevolence and goodness which then beamed from his countenance can never be assumed, nor can the recollection of it ever be effaced from my memory. He listened with the most patient attention and the greatest interest to my lengthy detail of the false and faithful friends with whom I had met in the short time that I had been in the world of business. To which he replied, that on a view of all the circumstances, he thought I had been peculiarly fortunate, that after having cherished such a number of persons of different and opposite characters and principles, some of whom were palpably knaves and designing men, I had sustained no other injury, than slight pecuniary losses and an occasional uneasiness. He charged me to be more particular in future with whom I became familiar, pointed out several of my associates and apparent friends, as persons on whose probity no reliance ought to be placed, and mentioned others as suspicious, at the same time desiring me to inform myself from other sources of the correctness of the cautions and exceptions which he had given me; which I did, and was so perfectly satisfied of their justice, that I very soon detached myself from the greater part of my companions, and conformed as much as possible to the rules which were dictated by his wisdom, and to the instructions which were the result of his experience. And I can truly say that I have found them a compass and charts in the voyage over the stormy ocean of life. Although they have not enabled me to mark my tract with the violent and sparkling light of the ruby, I have at least succeeded in impressing it with the mild radiance of the emerald, on which I look, with composure and delight.

But a very little while before this excellent man left the world, after an interesting conversation on some of his favourite topicks, he addressed me in effect as follows.

"My young friend, you have often and indeed uniformly evinced by your conduct, that you have a lively recollection of the service which I have done you. I am of opinion that you overrate the credit due to me, whatever the extent of the advantage which you may have derived from my councils; I have simply aided you in that way which your particular circumstances required and which aid, youth ought to receive from age and experience; your error on this subject is, however, not only pardonable but amiable; and I will now take advantage of that excess of gratitude, for purposes, which are very near my heart, and I count with certainty on your making a return, the most grateful to me, for the debt which you think you owe me, by executing the commissions which I shall give you.

"The accumulating weight of years, the gradual but perceptible decay of my senses, and the obvious failure of my bodily strength and activity, loudly admonish me to prepare for a change of scenes; in the natural course of events, and according to the usual term of human existence, I have but a very few more years to live, as you know that I have been favoured to the full and more, with the three score years and ten, which has been fixed on as-

the avarage duration of protracted life. My approaching dissolution I contemplate with pleasure, as on a review of my life, I can find no act of flagrant wickedness, to be accounted for in the next world; or to intimidate me in leaving this; the follies of youth and the frailties which are inherent in our nature, I have, perhaps, largely practiced and fully felt the force of; but in the sight of a merciful though just God, I have little apprehension that these will be unpardonable. I fear, however, that I do not look with so much patience and resignation on the interval between this time and death, as a due sense of the kindness of providence, in granting me generally an healthy and happy life, and an unusually hardy and athletic old age, would dictate. I am pained at the prospect of outliving my usefulness in the world. I am unwilling to become burthensome to my friends; or to commit myself to the unfeeling attentions of mercenary hands. I foresee as the inevitable consequence of a much longer continuance here, a secession while I still live, from those duties and occupations which have for so many years constituted my greatest pleasure. And while I am myself an object of care and trouble to others, to whom shall I give in charge the wretched people, who had been sorely pinched by friendless penury, before I became an instrument in the hands of providence for their relief.

"I understand you, you would offer yourself as my substitute; I have studied you thoroughly, and fully admit your claims to the office of raising the depressed, cheering the distressed, supplying the destitute, relieving the oppressed, and encouraging the modest and retiring sons and daughters of indigence; but you are not apprized of the pain which such a bequest would give you; your resources are much too slender for such an occasion; and from a peculiarity of circumstances of which you are not informed, it will not be in my power to enable you to take my place with regard to my poor and almost friendless flock. My means of personal support and extensive supplies to the poor, are and must remain fully competent during my life, but as soon as I cease to live, this stream will be dried up, as the overflowing at the source will be thrown into another channel. It is my wish to make this a joint work of charity between us; I will still supply the necessary funds and your activity will secure their judicious application. It will, however, be proper to begin immediately to prepare these people for a diminution of the sums which have heretofore been furnished them, and by gradually withdrawing our aid from those who are least the objects of compassion, cause them to exert themselves more vigorously for their own support, that the stroke may fall with less severity on them when they can no longer receive the usual assistance from us. It is moreover our duty to remove from our list as soon as it can be done without the appearance of harshness or the probability of producing distress, all those who can by any honest means support themselves, and to give the utmost attention to apportioning the supplies to the remainder, with strict regard to their indispensable necessities. We may by these means save some money, which added to the unexpended portion of my annual income, will, perhaps, during my life amount to a sum which carefully husbanded will constitute a fund, that will supply those who continue to require our aid.

"Your delicacy, I know, renders the caution which I am about to give you almost unnecessary, but it is possible, if I should not say any thing on that subject, that in some unguarded moment you might give pain to a noble and independent mind, for such minds I have not unfrequently found the concomitants of poverty. The rugged hand of habitual indigence will ever be extended to receive its accustomed dole with unblushing front and unhesitating eye, but you will find among the objects of my care many persons of a very different description. I have always considered the assistance which I have had it in my power, to afford to the amiable and respectable persons who have been dashed by the rude touch of Fortune from independence and ease into difficulties and straightened circumstances as the most properly bestowed. Much management is necessary to avoid wounding the feelings of persons whose sensibility is generally exceedingly accumulated by the reverse, which has placed them in such a situation as to make them the objects of your liberality. I have never been able to admit the correctnes of an opinion which I have sometimes heard advanced, that none but the beggarly poor are fit objects of benevolence; little can those, who entertain this opinion, know, of the many disagreeable circumstances which intervene between imperfect competency and total destitution; an inability to comply with engagements necessarily entered into; harrassing and indecent earnestness of those who have claims, the more impertinent, in proportion to the incapacity which they perceive, to meet them; the averted eyes or cold looks of former *friends*, their hasty and anticipating declarations of inability to render any other service but to give advice: These are some of the ills which are allied to that intermediate state between competency and beggary. I believe that the mendicant, perishing in the street for want of food, feels not the agonizing distress, which distracts the unfortunate honest man, who knows not from

whence he is to obtain another day's sustenance for his family; and who will compare the pain of death, with the distress of the destitute widow with children, for whom she cannot provide; perhaps with a lovely daughter at that age when it is particularly dangerous for a female to adventure into the world without a guide or protector, where the mother may calculate that she will not only be exposed to hardships, but will also be liable to impositions and temptations, which the most intelligent cannot always detect nor the most chaste successfully resist. Some of these must be prepared to receive their supplies from another hand than mine; with others I will make you acquainted in whose company you will be pleased, and a respect for them, will make you more solicitious to aid in the most perfectly delicate way. * * * * *

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"You are just entering into the world as I am going out of it; I know you have every disposition to promote the happiness of society, and I hope you will deem it a matter of some consequence to be directed to the proper measures for effecting it as far as it is in your power; we often find that much trouble has been taken, and that our objects are not accomplished because our efforts have not been judiciously made. I have already given you a work, of which perhaps, you may here after complain, but that will have an end, or at least may be put into such a train as to require but very little of your attention. Another subject which I am anxious to recommend to your consideration, will, if you undertake it, be a source of interminable trouble.

"It cannot have escaped your notice that there is in every country a melancholy waste of great and original talent; which we all deplore, but its prevention cannot be effected by individual energy or resources. Although there is perhaps no position truer, than that the man who possesses great and vigorous stamina, when thrown fairly into the point of public observation, will ultimately be duly estimated; yet it is unfortunately also true, that genius is by no means certain to secure to its possessor *that point* of public observation. On the contrary there are almost always some peculiarities and eccentricities about men of superior genius, which certainly are not recommendations but very often retard their ascent to the notice of the public. It is not an uncommon thing to see a man of the first grade of genius eclipsed even in an intelligent company by a polished and superficial fop of literature. Great men often give some disgust in society by their awkward and uncouth manners and by their inattention to little civilities and forms, of which from the nature of their engagements and from their unavoidable absence and retirement from company they are entirely ignorant. Their opinions expressed with earnestness frequently appear extravagant. The concise unceremonious and firm opposition which they make to our opinions is by some called rudeness, but I think with great injustice, as it no doubt frequently arises from their quick perception of truth. The tedious discussion with which they sometimes fatigue us may be traced to the close, complete and logical demonstration to which they have addicted themselves. The disagreeable warmth, with which they irritate us in conversation, is indispensable to infuse into their writings the spirit and vivacity by which they delight us in reading. But I quit this digression into which I have thoughtlessly fallen.

"My object is to recommend to your care and cultivation the neglected and unprotected buds of *infant* genius; which often perish for want of some skilful hand, that knows when to afford the cheering influence of the sun, and when to defend them from the chilling blast. This is the more necessary as the genius of very young people can be discovered only by persons of strict observation and great penetration. The most unequivocal indications of exalted talent are conceived by superficial observers to be marks of stupidity. Contemplative taciturnity is attributed to a want of spirit, an easy and yielding disposition in the trifling matters about which children are concerned, is construed into a want of an opinion of their own, when it arises entirely from an amiable temper and a contempt of the subjects. We know that many men who afterwards became the boasted ornaments of the human race were remarkable for apparent listlessness, dullness and apathy; which brought on them the imputation of a want of intellect, and caused several of them to be distinguished by epithets correspondent to their supposed capacities; subjecting them thereby to the contempt of those about them and throwing them into neglect, which I conceive to be the first and fittest destroyer of embryon genius and energy.

"We are compelled to regret the immense devastation of talent, which is effected by the vanity, ambition, obstinacy and ignorance of parents, who regardless of what nature intended their children for, will persist in making of them what their own preconcerted plans had decided on. But as this is one of a parent's priviledges it must be submitted to or corrected only by reasoning.

"Juvenile geniuses are often blasted at that period when they begin to make their first exertions, and while they are yet trembling with apprehension either that their own feelings are deceptious, or that they will not be countenanced; and this lamentable destruction of talent is owing

to the want of sufficient taste and discernment, in the first persons to whom they apply, to discover the germs of talent, or the latent sparks, which if properly cherished might be excited into an irresistable and dazzling flame. This is the time when the eye of the philosopher and the hand of protecting friendship are peculiarly necessary; such unsupported and discouraged shoots of genius, when you find them, I am particularly earnest to recommend to your notice. And I will predict with confidence, that the pleasure which you will derive from having saved and produced to society the exertion of the talents of one man of genius, who was languishing in obscurity, will more than compensate you for all the trouble in which such an undertaking will involve you.

"A circumstance most injurious to the developement of talent, as it exists most extensively, is the want of capacity in those who conduct the education of young people. Very few Quintillians engage in that arduous though important duty. The teachers in every country, of all other people, have it most in their power to give the national tone; if they are able, attentive and good, their beneficial influence will be extensively felt; but if they are incapable, or assiduously vicious, then there is in the first case a want of spirit and intelligence in those who have been under their care, and in the latter case combined with acuteness and shrewdness, they possess a furious zeal for the extension of political paradoxes and irreligious dogmas. The importance of attention to education, seems to have been duly appreciated by a lively writer, who observes that, "taste erroneously directed, or genius unsubdued; feebleness not invigorated, or vigour not softened, are accidents which render even a superior mind defective in its best performances. Here I do not know that it will be in your power to do any thing, except by every means to turn the attention of the public to this important subject; or if in this world of just and unjust distributions, of expected and unexpected events, you should even attain to any consequence, that you will endeavour with all your influence to promote a change."

With the most impressive injunctions, not to neglect or forget the objects to which he had solicited my attention, my aged friend closed his address to me. I have thus complied with your request, "that I would give you a part of my history and of that friend's of whom you have so often heard me speak with enthusiasm." D.

As Will along the floor had laid
His lazy limbs in solemn show,
"You're ill," quoth Sall, "I'm sore afraid;"
"Indeed," says Will, "I'm rather low."

FOR THE COMPANION.

HISTORICAL EVIDENCES OF THE TRUTH OF CHRISTIANITY.

DEMONSTRATION IV, CONCLUDED FROM PAGE 292.

Let the Indian, *let the* Negro,
Let the rude Barbarian *see,*
That divine and glorious conquest,
Once obtain'd on Calvary;
Let the gospel
Loud resound from pole to pole. ANON.

That must be considered credible which its enemies, and those who had interest in denying it acknowledged to be fact. Just so is it with the christian religion. In combating it, the most inveterate enemies of the gospel have admitted the truth of that which it relates, and Jews, Pagans, and Mahommedans have all evinced the divine authority and origin of Christianity.

The Pharisees said of Christ, "This fellow doth not cast out Devils but by Beelzebub the prince of Devils."—An open confession of the great fact! To seek for principles more than human, is to acknowledge the action supernatural. These same men again, because he healed on the Sabbath day, sought to slay him. The discourses of the Jews convince us that the facts are true as recorded. Tertullian urges this argument in his defence against the Jews, he says, "Do you disavow the wonders of Jesus "Christ? You dare not do it. The voice of your fathers "is against you. If they would stone him whom we "now adore, it was not because they doubted of his "works, but because he performed them in open day, "and on the Sabbath."

"And John calling unto him two of his disciples, sent "them unto Jesus, saying, art thou he who should come, "or look we for another? When the men were come un-"to him, they said John, baptist, hath sent us unto thee, "saying, art thou he who should come, or look we for "another? And in that same hour he cured many of "their infirmities and plagues, and of evil spirits, and "unto many that were blind, he gave sight. Then Je-"sus answering said unto them, go your way, and tell "John what things ye have seen and heard, how that the "blind see, the lame walk, the lepers are cleansed, the "deaf hear, the dead are raised, to the poor the gospel is "preached."

If we had not extraordinary incredulity, and opposition to the gospel, this passage would suffice, as proof, that the gospel is true. Is it possible that a man standing in the midst of many thousands, could say to messengers sent to ask him a question of this nature, "Go tell such wonders as these," if he had not just before performed them?

Jesus Christ had raised Lazarus from the dead: by this miracle, all the pride of the Pharisees was confounded.—"Then gathered the chief priests and the Pharisees a "council, and said, what do we? for this man doth ma-"ny miracles. If we let him thus alone, all men will "believe on him, and the Romans shall come, and take "away both our place, and our nation." If the miracles of Christ had not been true, why did they testify falsely? Among the multiplicity of charges which they brought against the christians: would deceit have been forgotten, if his wonders had not been known; especially as he was stigmatized with every opprobrious epithet which they could, in their malice and rage, possibly invent.

Josephus, who cannot be suspected of partiality to the christians, says, "at this time appeared Jesus a wise man, "if he can be called a man: for he was powerful in won-"ders and miracles and an example to those who love "virtue. He brought over many of the Jews and Gen-"tiles to his doctrine. He was the Christ. Notwith-"standing the punishment of the cross to which Pilate "condemned him, according to the prayers of the chiefs "of the nation, his first disciples ceased not to live to-"gether. He appeared to them three days after his death, "according to that which the prophets predicted with the "other prodigies of his life, and until this day his fol-"lowers have continued to subsist under the name of "christians, which they borrowed from him." The Jews in their Talmuds have preserved histories of some miracles, which would otherwise have been unknown, and thus condemn themselves.

The innocence of Christ's life, and his holiness, are avowed by Porphyry, he calls him a pious man, and worthy of immortality.

Celsus, a declared foe to the christians, says, "Ye be-"lieve that Christ is the son of God, because he cured "the lame and the blind."

Julian says, "Jesus Christ hath done nothing striking "unless one should admire him, because he cured the "lame, the blind, and cast out evil spirits."

What motives could influence men who had all the possible pleas for denying these facts, to confess their truth? What could induce the irreconcileable enemies of christianity to allow the authenticity of facts, which would destroy their own systems? Nothing but their absolute notoriety and publicity. The facts related in the gospel are indisputably true, whence it follows that the religion established by their means is of that divine origin which it professes to be, and therefore worthy our serious attention.

(To be continued.)

FOR REFERENCES TO THE FOLLOWING NOTES, SEE LAST NUMBER.

* Origen was one in the highest rank among their teachers. He was the disciple of Ammonius, who received the greatest praise among our philosophers who have preceded us. But Origen transferred the whole of his master to himself, as far as pertains to erudition. He was instructed in all the Platonic secrets. He was introduced to the books of Numenius and Chronius, and Apollophanes, and Longinus, and Moderatus, and Nicomachus: and the Pythagorean commentaries were not hid from him. He studied also the volumes of Chremo the Stoic, and Cornutus.

† Quadratus, a disciple of the apostles, delivered to Adrian the prince, when viewing the Eleusinian Mysteries, a book in defence of our religion. And it excited so much admiration in all, that it stopped a very heavy persecution. Aristides the philosopher, a most eloquent man, offered an apology for the Christians to the same prince, filled with the sentiments of the philosophers, whom Justin afterwards imitated and gave to Antoninus the pious, and to the senate, a book against the Gentiles, defending the ignominy of the cross and presenting with all freedom the resurrection of Christ.

‡ He, Adrian, having been instructed and taught in the books concerning the christian religion, composed by Quadratus and Aristides, men full of faith aud wisdom, and by Serenus Granius the legate, commanded by a letter sent to Asia to Minutius Fundanus the proconsul, that no one should condemn the christians without the accusation and proof of crime—But Justin, a philosopher, presented a book composed in behalf of the christian religion to Antoninus, which made him kind to the christians.

‖ Wherefore in the name of Jesus Christ, his true disciples who had received grace from him extended the benefits to the rest of men, according to his gifts. Some cast out Devils, and those who were subject to their influence, believe, and are in the church—others have the foreknowledge of futurity, and the visions and sayings of the prophets—But others labouring under some infirmity, are cured by the imposition of hands, and made whole—And also we say that the dead *have arisen*, and have continued among us many years—And the number of mercies cannot be told which the church for many years has enjoyed for the help of the nations throughout the whole world, and which are received from God in the name of Jesus Christ crusified under Pontius Pilate.

§ After these things I know not why Celsus says that the Christians seem to effect these things in the name and by calling upon Dæmons. I think they expel and cast out Devils: so that this is manifest calumny. They not only have no incantations: but they do it in the name of Jesus, with the commendation of his works. For the Dæmons are often discomfited by men with these words. There is so much energy in the name of Jesus, although it is sometimes named by wicked men, that it is efficacious. It sufficiently appears that the Christians use no incantations, content with calling upon the name of Jesus, and with the recital of the divine scripture received from the faithful.

¶ Who is ignorant of our constant custom, that we cast out Devils in the name of Jesus, and with the purest, and most fervent prayers.

ORIGINAL POETRY.

TO MARY.

Where e'er by fate I'm doom'd to rove,
I'll still preserve a heart sincere
To the fair object of its love,
My ever charming Mary dear!

In summer suns I'll cheerful toil,
Nor heed the winter chill and drear,
To gain the sweet approving smile
Of Mary, lovely Mary dear!

But should I ne'er obtain the prize
That thrills my heart, with hope, and fear;
The glad'ning sun-beams of her eyes,
The mutual vow of Mary dear!

My woe-fraught heart, its secret pain
Shall long in silent sorrow bear;
And though it may of fate complain,
Will ever bless sweet Mary dear! Z.

ON A FOUNDLING.

Left on the world's bleak waste forlorn,
In sin conceiv'd, in sorrow born,
No father's help, no mother's care
Shield his soft infancy with pray'r;
No guide the devious maze to tread,
Around no friendly shelter spread,
Alone, amidst surrounding strife,
And naked to the storms of life;
Silent he weeps, with asking eyes,
And, nature failing, sinks and dies. R.

SELECTED POETRY.

PARODY.

It must be so, Julien, thou reasonest well—
Else why this pleasing hope, this fond desire,
This longing after something good to eat?
Or whence this secret dread, and inward horror,
At empty stomachs? Why shrinks the belly
Up like a purse, and startles at starvation?
'Tis the *deficiency* that gnaws within us;
'Tis hunger's self that points out an hereafter,
And intimates an appetite to man.
An appetite! thou pleasing, anxious thought!
Through what variety of untried dishes,
Through what new soups, and sauces must we pass!
The wide, th' extensive table stands before me;
But napkins, plates, and covers, rest upon it.
Here will I hold. If there's a thing call'd hunger,
(And that there is, my belly cries aloud
With all its might) it must delight in eating;
And that which it delights in, must give pleasure.
But when? or whence?—This world was made for eating.
I'm weary of starvation—These must end it.
[Laying hold of his knife and fork.]
Thus am I doubly arm'd: My knife and fork,
Roast beef, and apple-sauce, are both before me.
This, with each slice, my appetite renews;
But that informs me I shall never starve.
My mouth, secure with such assistance, smiles
At the roast turkey, and defies the pudding.
My flesh shall fall away, my knife itself
Grow dull with use, my bones return to dust:—
But ye shall flourish, my *immortal grinders*,
Unhurt amidst the war of *aliments*,
The wreck of tables, and the crash of plates. PORT-FOLIO.

TO AN OAK BLOWN DOWN BY THE WIND.

Thou who, unmov'd, hast heard the whirlwind chide
Full many a winter round thy craggy bed;
And, like an earth-born giant, hast outspread
Thy hundred arms and heaven's own bolts defied,
Now liest along thy native mountain's side
Uptorn;—yet deem not that I come to shed
The idle drops of pity o'er thy head,
Or basely to insult thy blasted pride:—
No—still 'tis thine, tho' fall'n, imperial Oak!
To teach this lesson to the wise and brave,
That 'tis much better, overthrown and broke
In Freedom's cause, to sink into the grave
Than, in submission to a tyrant's yoke,
Like the vile reed, to bow and be a slave.

RONDEAU.

By TWO BLACK EYES my heart was won:
Sure never wretch was more undone.
To Cælia with my suit I came;
But she, regardless of her prize,
Thought proper to reward my flame
By TWO BLACK EYES.

TO CORRESPONDENTS.

We must apologize to our esteemed correspondent YELSE, for what may appear to him neglect: we can assure him that his communications will always meet with the earliest attention, which our arrangements will permit.

How is our friend F. employed? has he also left the bustle and heat of the city? If the distance is not too great he could transmit to us some of the productions of his hours of leisure and retirement; or if still in the city some of the sportive effusions of his muse, of which we know he has many.

Where are LEANDER, SOLUS, CONSTANTIUS and CLARA? we know their ability to aid us, we hope the inclination will not long be wanting.

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